

When A MAN MARRIES

591 a second or third wife, he may select another place for his new wife, either in the village near his former wife, or he may elect to take her to some other village. A man who has wives dwelling in different places lives with them in turn. Married women are careful in regard to their relations with men. Should a woman be lax in her behaviour or encourage men to visit her, her husband will send her back to her parents and divorce her.

842 A wife who is proved to be sterile is not divorced, but her
595 parents send her sister to become the man's wife, and he is expected to pay another sum as a marriage-fee for her; but there is no stated time when the sum shall be paid after the woman goes to live with him. The former wife continues to live with him as his wife.

291 Distinctive dress of married women. Each woman after marriage makes a girdle with a long fringe at the back and ties the ends together, which gives it the appearance of a tail. The girdle is worn constantly during the husband's life-time, [65] but, should he die, she takes it off and puts it on the house-roof over the door during the season of mourning to show that she is a widow and is mourning. After marriage a wife scarifies 304 her sides and back in addition to the scarifications she made at puberty. When a woman has a son born, she makes a 352 clay-mound in the middle of the floor in her house for the food pot to rest on when the family are at meals.

844 Birth customs. A wife who expects her confinement calls in an elderly woman to act as midwife. This woman is a person who has had experience in such matters and is herself a mother. When the child is born, the midwife cuts the umbilical cord on an axe handle if the child is a boy, and on a hoe handle if it is a girl. The placenta of a boy is buried outside on the right side of the doorway and that of a girl on the left side. During the first three days the father remains near the house 846 in which his wife and child lie, but the midwife alone enters and attends to the wants of the mother and child. On the third day the father takes a fowl and rubs it on the child's chest and turns it loose, when it becomes the property of the child. When the new moon appears, the parents bathe, and

844 couple of women who have come to assist her, support her shoulders. If the woman is afraid or weak, somebody generally a strong woman is called to *thudgo* her, i. e. she puts her mouth close on the mouth of the patient, and blows her breath down the patient's lungs in order to increase the pressure.

No sooner the child is born or one of the assisting women run out of the hut to pull out the root a piece of kaffircorn stalk, which is split leaving a sharp edge. This is used to cut the babe's navel after it has been tied off.

[30] If the babe is a boy the Kaffircorn stalk is pulled out of the root at the side of the fire place of the hut (*Kor amach* — left-hand side facing the hut). If it is a girl, the stalk is pulled out *Kor atung* — the right hand side. Compare: Burial of children (p. 274).

When the afterbirth has come out the mother takes the child on her lap, whilst somebody runs for a drop of fresh sheepmilk — otherwise never consumed — which the child has to drink. Not until the child has swallowed a drop of this will the mother give the child suck.

846 Immediately after the birth of the child the husband orders a goat to be killed for the mother, and the pot is put to boil, for the mother has a ravenous appetite. Now word is sent to her father, who will kill a goat for his wife, who comes to see her daughter, bringing some of the meat and fish along.

For no purpose except nature's call is the mother to leave the hut within 4 days, if the babe is a boy. Then she takes the child outside, and a little patch of hair is shaven above the ears of father, mother and child.

● 852 After 10 days a bull and a heifer are bled, meat and fish is cooked, *siamin* is pounded and mixed with rendered butter, and the lot of it is to provide a good feed for the inhabitants of the kraal later in the day. On that day the heads of father, mother and child are shaven clean. Then after the woman is anointed with butter and sprinkled with *siamin* seeds, seedballs of a wild plant (*achek*) are strung on plaited grass (*opanga*) and creeping grass (*maifano*) and hung crosswise over the shoulders and under the armpits of the young mother. [92] In the same way she is ornamented with cowryshells, ordinary beads, beads of mallicircular pieces of ostrich eggs (*rat*) and big iron beads. [30]

[262] When the woman is thus ornamented, a boy, her brother-in-law, is called to hold the child. Now an old woman brings *swinja* (=pounded *siamin* mixed with rendered butter) and cooked wendi. She kneads a mouthful of the food, making with her thumb a little pit in it (*athwecojo stange*) which she fills with *swinja*, then she puts it on the end of a wooden ladle, used in stirring the food, 4 times to the mouth of the mother. The 5th time she puts it with the help of the ladle in the mother's mouth, who is not allowed to touch the food with her hand. After she has eaten this one mouthful, another mouthful is given in the same way to her young brother-in-law who holds the child.

Then meat, fish, blood and other food is brought for the inhabitants of the kraal. That night the father and mother of the child sleep again together for the first time after the birth of the child (*itigato into nyathi*).

If the babe is a girl the woman stays in the hut for 3 days, after which the child is taken outside and a little patch of hair is shaven also above

the ear of father, mother and child. But 10 days later, on the day of the feast, the father's head is only shaved above the ear again. Those of mother and child, however, are shaved clear (*twanyo wichi*). The feast is prepared much like for a hole-boy, but there is no *swingo*, and the performance with the ladle does not take place. Neither is the woman ornamented like after the birth of a boy; because the girl later on will not belong to that part of the country; she will be married out and live and die elsewhere.

If the husband has more wives, he is not entitled to conjugal rights with any of them until after the birth of a child the feast has taken place, and he has slept again with the mother of the child. If he would break this rule, the newborn hole would waste away and die (*swanyo nyathi chiro*).

Adultery is reckoned a serious offence by both husband and wife. If the woman knows that her husband is misbehaving in this way, she will refuse cohabitation, for if she is with a child cohabitations would result in a miscarriage. If a woman commits adultery her husband may send her away, and claim the dowry he has paid for her. However, if she brings forth a child born from adultery he will reckon the child to be his own, as the woman is his, nobody else's for he has properly married her.

A widow is given in marriage to the full brother or the nearest relation of her deceased husband. If she goes to his full brother, or in case he had none, to his nearest relation, and if she begets children by him, then these children will be reckoned to be the children of her new husband. In case her deceased husband has a full brother but she does not like him, or he is still too young to take her as his wife, some other near relative will take the widow. But the children born by them will be called the children of the deceased husband. The present husband is only a borrowed one. Hence, when the girls born to them grow up and get married, the real brother of deceased husband will receive the full dowry paid for them minus one cow for each girl, which cow goes to the real father of the girl for bringing her up.

When the boys born by them grow up and get married they will leave the krai and build their own apart, unless their real father helps them to get married by paying the dowry.

If a woman has given birth to twins, both she and her husband are not allowed to leave the hut at all for 20 days; not even for nature's call. A hole is dug in the floor of the hut, and an old bottomless cooking pot is put over it, and this is used as a W. C. During those 20 days new beer is brewed. When the case has ripened and the beer is ready, a bull is killed and its hide is dried for the parents of the twins to sleep on. For on that day some old woman will take away the old hide, which they used for that purpose. The relations of the woman also kill a bull and brew beer, which they bring along to the village where the twins are born. After their arrival the father and the mother with the twins sit down near the entrance of the krai, together with an old woman who loans a drum. The visitors from the woman's home, the people of the krai and of all the neighbourhood in turn go up to the mother of the twins, who has got some white clay (*romo* or *ngwro*) mixed with water in a small vessel. She dips her finger in it and

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538] smears a little clay in front of both ears of all the people who come to the feast, and each of them do the same to the mother in return. All of them decorate their necks and waists with *humbwe*, a creeping plant; then they start a most immodest dance, scarcely covered with their gaudies they stimulate the copula, and the vilest songs, which no decent person could ever listen to. After the dance they enter the house where food is ready. Then they have the feast. The relations of the woman stay over for the night, but all the others go home.

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746 *Mood Kame* is a similar dance, which is indulged in, when a woman has given birth to a child, of whose conception she did not get aware of for some considerable time. The people who come to this dance are far fewer; it does not last as long either. In stead of a bull only a goat is killed by the relations of the woman, and some beer is brewed for the feast. Other ceremonies are the same as after childbirth under usual circumstances.

Betrothal and Marriage.

584 Before any other arrangements are made, a boy intending to get married tells his parents that he wishes to look out for a partner through life. If the father has any cattle towards the dowry he will agree, and tells his son to make his choice, and inform his relations. When he has found a likely girl he invites a couple of friends, one of whom at least knows the relations of the girl well (*frade*). With his friends he pays a visit to the head of the girl, and smears the *sindo* i. e. the hut in which the boys of the head live.

[112] No sooner have they entered the *sindo* or the girls of the place go to greet the visitors, after which they bring them pipes and tobacco and go to fetch or prepare some gruel for them to drink. In the meantime the *juale* goes to the head of the particular girl's father to tell him that a friend of his has come for his daughter. The father will inquire from the *juale* what kind of lad the boy is, whether he is of good family, whether he is not the son of a witchdoctor, whether he can pay a decent dowry, etc.

If the father agrees the *juale* goes back to his friends in the *sindo* and reports that the father is willing, whereupon the boy proposes to the girl. There and then the girl decides whether she agrees or not. If she does not want the boy, then all is founded and visitors go home at once. If she agrees, they stay for the night. They sleep in the *sindo* separately together with the other boys and girls.

533 Then, in former years, in the early morning the visitors would catch the girl after she had left the *sindo*, and take her to her father's village (*frade*). On account of a government regulation, by which the dowry is now more or less fixed, this practice is no longer allowed to.

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535 The boy and his friends go home. He informs his parents, who send the *juale* back with somebody else to pay the first installment of the dowry, usually 2 or 3 head of cattle. They stay over the night, and in the morning they catch (*frade*) the girl, for she promises not to like going along. After they have had some gruel to drink, the boys who brought the cattle move or less drag her out of the head. The girls from her village strip her absolutely naked, and the boys from there follow those who lock the girl to take from them some of their articles.

NIILOTIC NEGROES

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but until the child begins to cut its teeth. The mother does not go out to cultivate for nine days after the birth. If a woman has had two children previously who have died, she follows the same ceremony as that described among the Hamar Kavirondo. When the child has been brought back by an old woman, it is rebuffed by the father, who then takes the babe of the right ear and inserts an ear-ring of brass wire. The child is then forthwith called "Owili," if a boy; if a girl, "Awili," meaning "the child that has been thrown away." The old woman who picks up the child is regarded as its foster-mother. Twins are considered lucky, though their arrival is attended by a good many ceremonies and by propitiatory dances which are of an obscene nature.

When a person dies, the corpse is immediately taken out of the house. If it be a woman, her brothers-in-law dig the grave in the verandah of the house. The corpse is buried on its left side with the head under the head. In the case of a woman's death, her relatives and friends come and wail. Her husband presents each clan that attends with a goat. The mourners stay for three days. The hut in which a person has died is used for a month. The neighbors then meet together and drink beer, and the house is broken down. Upon the death of a man his brother digs his grave, and he is buried in the house of his first wife, if she is still living. If she is dead, he is buried in the verandah of his own house. Men only wail for one day. After that only the women wail, at first for three days, and then at dawn for fifteen days.

As a sign of mourning the women wear a string of human skin round the forehead. They also wear a black tail fringed with white strings for about a month. Others smear themselves with white earth. Relatives of



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583 chicken, some *outame*¹ and some native beer. He goes away again, having had no
584 intercourse with his intended, and returns in a few days' time and goes through
the form of carrying her off; she stops at his village for some days and the
important rite of cooking the first dinner for him is gone through; this may be
taken to intimate that she accepts him as her husband. She then goes home and
the husband pays a portion of the dowry; he comes again and carries her away
and pays another portion, and so on, till the dowry is paid off and the bargain
is ratified. Should the woman prove childless, or if she dies shortly after the
marriage, the dowry can be reclaimed by the husband, though it is more usual for
her sister to take her place. Should she, at the time of marriage, be possessed of
children, legitimate or otherwise, they become her husband's property. The dowry
is also recoverable if the woman deserts him for another man.

Children are sometimes contracted for marriage at a very early age, but in
each case, the girl remains with her parents until the age of puberty. The value
of the dowry has greatly decreased since the cattle plague of 1883, but is again
increasing. Before that date twenty head of cattle, besides goats, grain, etc., was
not uncommonly asked and obtained. To-day seven head of cattle is a handsome
"dot," and the price has been known to fall as low as one bull and twenty goats,
though a heifer and a bull is the usual minimum. The birth of the first child is
also an occasion for a feast; frequently, a child is named after the hour at which it
was born, e.g., *engage*, morning; *ching*, noon; *ohiwale*, afternoon; *otimo*, night.
On other occasions some deceased relative appears to the mother in her sleep
shortly before birth, and his name is adopted; or, if a child be born posthumously,
the father's ghost appears and dictates the name. The Jaloos are very fond
of nicknames, which are often passed on to descendants, though their
significance is lost; e.g., *olele*—the man who owned much *otimo*; *olick*—the man
who killed an elephant. Other nicknames are given on account of some personal
peculiarity; e.g., *oleepo*—the man like a locust.

763 A funeral, however, is the greatest ceremony of all. While the sick man is
dying his relatives howl in chorus round his hut, while the doctors rattle stones in
gourds and puff clouds of tobacco smoke around the invalid, their object,
unobtrusively, being to drive away the evil spirits. Next day there is a great dance,
764 at which all the deceased's relations and friends turn up; if the dead man is a
chief the whole clan is represented. Every man is dressed in full war paint and
brings his best bull along with him. For a while they stay in the village
lounging, while the mother or chief wife of the deceased adorns herself with the
dead man's goat skin and his tuft of hair, as mentioned above, and then runs round
and round the village rattling a gourd and singing incantations. Then the visitors
come out, having refreshed the inner man with beer and tobacco, and proceed to
charge up and down, hanging on to their bull's tails and pricking the unfortunate
beasts to encourage them to go faster. When thoroughly exhausted they collect